2: Lorimer T-3 (1920-4; 1934-5) 1939 AV? Burusho AV?

342 it, exactly over the main store-room below. There is no parapet, only a tiny raised rim to direct the rain into a small gutter-hole, on the rare occasions when there is rain; but it has a fringe of cut thorn bushes arranged round the edge to prevent an enterprising goat jumping across from the next-
351 door roof not many feet away. I didn't, however, go up on to
276 the roof, but on into a larger courtyard where there was a pool in the corner at which their washing is done. They would not dream of polluting the running water by washing themselves or their clothes in it as it flows by; they draw off what they want for these purposes into a separate pond of their own.
351 Then under a large shady tree there was a raised stone plat-
513 form which acts as a "sofa" by day and as a double or treble or quadruple bed by night—for, except in the depth of winter, nobody sleeps indoors. There was another raised platform, with a wall at the back and open in front and sides, roofed in for another sleeping place. It had a railing along under the roof, and over this were hung all sorts of padded quilts, homespun
• [136] blankets, sheepskins, etc.—the family bedding. All the bedding is taken out and hung up every day, which helps to account for the complete lack of vermin—which I confess came to us as a happy surprise. In all our year in Hunza we saw only *one* flea, and that, as David said, was emphatically our own!

245 Round the corner from these sleeping places I got into a
312 walled-in shady garden full of fruit trees—apples, mulberries, peaches, apricots, and vines. It is incredible how luxurious mere *shade* is at such a temperature. It wasn't remotely like a garden in our sense. The earth was bare without one blade of grass or green, and was all cut up into little beds round each precious tree, with banks between them, so that the water could be directed to each tree as desired, when it was No. 1's
514 turn to have water at all. In the far corner of the garden was
343 a neat little circular "open-air pulpit." We had seen these pulpits dotted about, but—stupidly—did not at once guess what they were for. Coming straight from Kashmir, where the approach to each homestead is ankle deep in filth, or remembering Arab habits in Iráq, we never expected that we should find in Hunza a people as scrupulously decent as ourselves in

2: Lorimer T-3 (1929-4; 1934-5) 1939 AV7 Burusho AV7

loan of it. In Kanizah's house (No. 3), though they are very, very poor, they are lucky enough to possess a woman's cloak of feather-wool. It looks extremely cosy and furry—though very old and greasy—with feathers sticking out all over it. When you can get enough down you spin the feathers in with the wool before you weave it. You can only use the breast feathers of the wild duck for the purpose, and it must take a lot of wild duck, which are seasonal and rare, to yield enough for seven yards of feather cloth. This cloak of No. 3 is the only one we have seen. So we watch "the cloak" go out for walks—now on Zenība, the cheery old mother, who is one of the few really ugly women here but who always wears a happy grin that would redeem any face, now on Apicho, the eldest unmarried daughter who seems to be always on the point of getting wed but always just failing for some reason to pull it off.

We eventually discovered the reason for No. 3's extreme and obvious poverty. Poor Zenība had produced five girls, including a pair of twins, and only one boy, the second youngest child. Yaman (in full Ali Aman Shah) was one of our best boy friends, a bright, intelligent boy full of life and fun and knowledge, and good at all boys' games, but he was only ten or thereabouts, and not yet able to help his father in the heavier work of irrigating, wall building, ploughing, etc., and poor Ali Akbar looked worn and frail with six to provide for single-handed—not to mention the rare extravagance of the cat. Yaman manfully did all he could, and in addition when he could be spared from home trudged four mountain miles to Baltit to attend the school there with the Mir's grandsons and a few other ambitious boys. A great little fellow, with (as far as we could see) a hard enough life before him.

Yet No. 3 was one of the most cheerful and most hospitable houses round.

We supposed that Apicho's prospective bridegroom was as poor as she, and when the two families came to tot up the necessary wedding feasts they just couldn't face it. Certainly it had missed fire twice after we had heard that the date was fixed (you can in certain circumstances get from the Mir a special

2: Lorimer T-3 (1929-4; 1934-5) 1939 AV7 Burusho AV7

Chapter 26

DIGRESSION TO YASIN

We had intended to start on Friday, March 20th, but after a 177
couple of hellish days packing, clearing up correspondence, developing, printing, washing photographs, and tidying the house so as to leave all in order for our absence, we found that we must postpone till Saturday. This apparently unimportant alteration in our plans caused evident jubilation amongst the servants. "Why are you all so pleased?" I asked Zaidu. "Well, you see, Mother, it is said not to be lucky to start downstream on a Friday; upstream is all right, but not down." I said that if they felt like that they should have told us and we should have gladly changed the day to oblige them. "What should you have done if we had insisted on starting on a Friday?" "Oh, we'd have managed all right. We'd have said good-bye and left our own houses and camped on Thursday night in your compound, and so we should not have had to *begin* the journey on Friday." Wonderful people! The few superstitions they half-heartedly indulge (which we suspect they have caught in this mild form from their superstition-ridden neighbours, the Shins) they are always prepared and able to outwit.

We got off at nine on March 21st in lovely weather, at once warm and cool. Quite a large crowd assembled to say good-bye and see us start, our friends shouting: "Come back soon. We shall miss you." As we rode through Murtazabad we saw the first occasional fruit blossoms and felt sad to be leaving Hunza behind in apricot time. Slight steam was rising from the sulphur springs by the river as we passed. Later, in 136
Nagir, we saw the first wasps of the year and the first butter-

2: Lorimer T-3 (1920–4; 1934–5) 1939 AV7 Burusho AV7

flies—a copper-coloured fritillary and a tiny blue. The road was a very different proposition from what it had been as we travelled up the previous July. From richly watered Minapin we looked across the river to the Hunza village of Hindi with new eyes, for various fields were pointed out as belonging to one or another of our acquaintances. "Hindi is a fine place," they told us; adding without conscious irony: "There's hardly any water, but otherwise . . ." From the Nagir side the Hindi road looks pretty terrifying (as, of course, the Nagir road must also look from the Hunza side), but we were assured that it was really a better road; its only drawback is that there are fifty recognized spots on it subject to rock bombardments: a mere nothing amongst these ever-crumbling hills.

The onward journey was uneventful. At Sikandarabad and Chalt all the apricots were in full bloom—a glorious sight. After Chalt there was one part of the road completely buried under an avalanche which we had some difficulty in coaxing our horses over, we ourselves scrambling across on foot. A good deal of intermittent rain for a couple of days and a horrid ride in driving wind and sand on the last lap rather spoiled our ride to Gilgit. Just before we reached the Gilgit river we were staggered by a magnificent view of Nanga Parbat filling a whole triangular gap in the nearer mountains. Often as we had ridden this stretch before, we had never happened to see her like this.

In Gilgit (2,000 or 3,000 feet lower than Hunza) all the apricot blossom was already over, though a few peaches and apples were still in flower. We had a delightful (but from the work point of view wholly wasted) ten days in Gilgit. Nothing could have exceeded the kindness of Major and Mrs. Kirkbride, who put us up in the Agency House. It was odd to be quartered in the guest room of what had been for four years "our" house, and odder still, but delightful, to attend the Jalsa as guests and spectators instead of responsible hosts. The British officers as new friends and our old friends the Chiefs all treated us with the utmost kindness, and the ten-day holiday was extremely pleasant.

On April 4th we resumed our pilgrimage to Yasin. We imagined we had forgotten the road. Far from it: every detail

it to be ground. But "Starvation Springtime" was still ruling the land, and we noticed the children looking very thin and peaky, and a few with sores on their faces—hunger sores. We had often remarked on the complete absence of skin diseases amongst these cleanly folk, and the hunger sores rapidly disappeared with the coming of more food.

The opening of June saw weeding being very intensively carried out, not only for the sake of the growing crops, but for the weeds' own sake; those which were dubbed "crows' vegetables" were thrown to the sheep and goats, while sorrel and the like found their way into the family cooking-pot. Irrigation questions were now serious, for the crops must not be starved of water at the critical moment, and we used to meet bands of Aliábádkuts armed with shovels walking out the eight or more miles to the highest point of the Dála to guard and govern the controlling sluices. The potatoes were now beginning to flower and the mulberries to show signs of ripening, and the air was rent by shrill boy and girl noises designed to scare the birds off the mulberry trees. Every boy was armed with his catapult bow, made and strung of course by his own hands. I asked Yaman how many birds he had killed with his little stones: "Seventy-two, so far this season, Mother, but I'll get lots more." "What do you do with them?" "Oh, I take them home and put them in the pot, but there's not much meat on them." Our first impression of Hunza had been that, except for magpies, it was an entirely birdless land; this was a mistake. Migratory birds came in flocks at various seasons when any sort of likely food was going. Their various species I was not ornithologist enough to know; to me, as to A. J. Balfour, each was just "an average small bird," and the Hunza terminology was no great help to identification, for they were known as "mulberry birds," "barley birds," or the like, according to which crop they threatened. We now also for the first time saw shorn goats. Whereas the Hunza sheep are robbed of their wool just whenever wool is needed, so that you never see a really generous-looking ample fleece, the goats are shorn only once a year, in early summer. If you think of it, goat's hair would be too wiry to spin at all unless it were a decent length.

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

tree silently munching unripe fallen fruit, but the most pathetic sight was groups of little girls crouched beside a water-channel scooping out sand and mud and forming it into various types of breads and cakes which they pretended to "bake like Mother." They knew nothing of modern psychology, and were unaware that we interpreted their poor little mud pies as wish-fulfilments.

Cuckoos and larks were now filling the air with welcome, strangely home-like sounds.

One day the news of the Quetta earthquake reached us by telephone and spread dismay in twenty homes which had sons in British service there. How to get news? Mercifully the suspense was not prolonged. Thanks to the humane arrangements which allowed survivors to telegraph free, a telegram was telephoned through from one of the Hunza men to say that he and all his compatriots had escaped, owing to the fact that they were all employed by officers of the Staff College. It would be blasphemy to suppose that those were all unrighteous on whom the Tower of Siloam fell, but we could hardly resist a suspicion that the God of Earthquakes shared something of our feeling for the folk of Hunza.

It was the very end of June before the Barley Harvest was in sight, but as the time approached nearer and nearer, by painfully slow degrees, we saw women and girls devoting all their spare time to making new caps for the jollifications of Gináni, and the men, who are not a whit less vain, were already sporting bright new shirts in anticipation. We came on Kaníza and Apícho putting the last touches on a cap made of some scraps of Tootal material which I had given to Kaníza to dress the new doll that Yaman had made for her. They were weaving the braid edging straight on to the cap, stitching it on as they wove. The method was interesting: six long coarse crimson threads are made fast by both ends to the edge of the double cap—outside, and slightly padded lining. The stitcher holds the cap inside out. The braider sits near and takes the six long loops of equal length, passing three over the fingers of the right and three over the fingers of the left hand; then she slips the left-hand loops on to the right-hand fingers, deftly lifts the

000 *baḍaŋ gutsʻərumer* when they have preceded seven paces. 312.8. (*jakun*) *tsundo baḍaŋ gimi* (the donkey) advanced, moved on, five paces. 200.14.

b. Sole (of foot or boot), pl. *baḍaŋ*. *kaʃta yarum baḍa* the (lower) sole of the shoe. (Cp. Eng. "tread" = "part of boot sole that rests on the ground").

136 2. *baḍa -muts* x the Woolly Flying Squirrel (Eupetaurus Cinereus).

It occurs in various localities in the Gilgit region and is said to be found in the Sisper nullah in Hunza. Its name in Shina is *čərgəi*.

See my letter in the "Journal of the Natural History Society of Bombay" of 1st. October 1924, and Editor's note in which it is stated that "so far it has only been recorded from Gilgit".

000 *baḍal* changed; (as noun) y substitute, equivalent. — *baḍal staṣ* v.t. to change. *ma·raŋ baḍal maniʻla* your colour has changed. 90.12. *baḍal mani bi* it has become, been, changed. *jiṣ baḍal* (*bila*) blood-price, ransom. Ar. Prs. *baḍala* revenge, vengeance. — *ja iʻnə baḍala ganam* I took his revenge, i.e. I avenged him. *ja iʻntsum baḍala staṃ* I took revenge on him. Prs. H.

baḍaliʻk, (*baralik*), *-uts*, *-ṣo* (EOL), x small metal bowl (for drinking from). — *iʻtə baḍaliʻkulum tsil* the water (that is) in the bowl. 106.17 ff. *riʻlə baḍaliʻk* copper bowl. (IYB and self *-ʃ-*, self also *-r-*, EOL *-ʃ-*. Cp. Sh. *baḍoliʻk*).

baḍam, *barḍam*, x almond; *y*, pl. *-iŋ*, *ičiŋ*, almond tree. — *baḍam biʻsn* there are almonds. *baḍamə haniʻsn* (*bi*) an almond (kernel). *baḍamə hani*

ɛča ba I am going to arrange your marriages, I am going to marry you off. 116.19. *ja gər ki ʊʊɣ gər nala ɛčan* we shall celebrate my marriage and your marriage at the same time. 184.3. *M. D.s ka (ɛyi) gər ɛtimi, ɛmo ki gər ɛtimi* he married his grandmother to M. D. and also effected his own marriage. 184.9. *ja ɛiɣ gər bila* my son's marriage is (to come off). 10.10. *gəriɣ ɛspaʌʊmaŋ* they finished off the marriages. Cp. 16.1. *gər aiy'ɛtom bom* she was unmarried. 244.13. 000

For details of the Hunza marriage customs see Text No. 33. See also the entry s.v. *duk*.

Add: A payment of a "*bəri*", Rs. 12, is made to the Mir. The Mir and Wazir also receive payments of butter, and the four tribal muqaddams are each entitled to 1½ seers (3 lbs.) of butter. In practice they receive a half or a third of this. 585

(Cp. Sh. *gər* marriage).

gəraʊri scattered, strewn about, lying about. — *Aldəs towomots f'ərilo gəraʊri ɛtai.i* he has strewn the fragments of the dragon about in the pond. 284.1. *gəraʊri maniɛtaa* they (y) have been scattered about, they are lying about. *ʊʊ gutʌlo gəraʊri no fʌt ɛtomʌn* scattering their corpses about they left them there. 240.9. *gəraʊri jʌqər* a pitchfork (for tossing threshed crops). 000

gər'e.i Hz. *-ʊiči̯ŋ*, N. *-ʊiʌŋ* y shears.

gəreltom hərʌɣ "the tribe of Gercit" a name given to a kind of bird (presumably collectively). They are black with white on the head and have long necks, frequent river-sides 136

161 a

and sit and fly in lines — a kind of dipper or cormorant (?). 136

Regarding their reputed origin see 206.12.

gəreɣ (*gəreɣi, gəre.i*) piebald, variegated in colour. — *gəreɣi bʊwʌn* a piebald cow. 186.4. 000

(V. *ɣərɛɣ*, which is supported by QUB).

1. *ɣəri* pl. *gəreɣ* y lamp (with wick floating in oil), light. — *gəri 'espaljʌn, čtraɣ espaʌlʌwlo* they light lamps ... when they light the lamps ... 314.2. *Buri Bʊmʊlo gəri me.ibilʊm* there was a light at B. B. 234.3. *gəri tiš numʌn thʌmi* wind coming, the light went out. *gəri.s rʌš* lamp-light.

Probably *gəri* 1 and 2 are the same word.

2. *gəri* -ɣ y. — **-lčine gəri* pupil of the eye.

IUB *milčin gəri* = H. *ʌnkh ki putli.*

gərib v. *ɣərip* poor.

gərk pl., double pl. *-ints, -ants* x peas (seeds and growing crops). — *gərken* a single pea. *gərk biʌn* there are peas. *gərko hərki stʌm* they have sown peas. N. *gərk* small shot (buck-shot?).

gərkʊs -išo marriageable. — *gərkʊs dʌsin* a marriageable girl. *gərkʊs(išo) dʌsi-mʌnts, hil·šo* marriageable girls, lads. *gərkʊs mʌnu bʊm* she had become marriageable. 268.2.

gərma -mʊts x a kind of bread (thinner than *pši·ti*) cooked with vegetables.

gərmʊn x eagle, a large bird used for hawking, H. *'uqa·b, šikari parind.*

gʌrra' N., Mck. collar-bone, clavicle. (Cp. Sh. *gʌrai, gʌrra*, Kho. *gərai*).

gəroni -mʊts hm and hf (gen. sg. f. *-mu*). Bride, bridegroom; sg. form as pl., party accompanying bride or bridegroom.

161 b

[see corrigenda et addenda, category 116, p. 543 - Analyst]

136

3. Birds.

bola.	*gats.hir.*	*ɣokurʌs.*	*mʌnʤaq.*	*qəruyo.*
čili barbak	*ginʤaʷər çhin.*	*ɣuʷn.*	*mixun.*	*sindiǰ.*
v. Corrigenda,	*girgir.*	*hwyo.*	*pfərʒ.*	*ɬzqaçhin.*
III. C0. II.	*gorʧi.*	*hwpopo* N.	*pfulčin.*	*3. ɬal.*
diŋ mayun.	*ɣa.*	*kʌpo.*	*puʷpo.*	*ʃhʌʃaqʌs.*
gayu.	*ɣənɪʒçhin.*	*kuʷr.*	*qʌlq.*	*ʦupuʷr.*
gəreʷltum hʌray.	*ɣoɣundɪl.*	*kwʊti* N.		

Varieties of Hawk.

barʦ.	*barʃa čurp.*	*gʌʦanč.*	*šahiʷn.*	*šomoqaʷr.*
bahri.	*čərx.*	*kiʷki.*	*šiʷntiʷu.*	*teɣuʷn.*
barʃa.	*čauli.*	*kiŋkiʷki* N.		

4. Insects.

bišketʒ ɣʌlgu.	*hʌmiʷšo.*	*kərkʌnʌs.*	*muʷndʌs.*	*ʧəro.*
čumuʷso.	*hiriʷmʌn.*	*khəru.*	*pfaʷltso.*	*tuʷrʌnʌs.*
ʤunʤu.	*hoʷlʌlʌs.*	*khiʷn.*	*pfiʷn.*	*tuʷrʌrʌs.*
gənhoʷlʌlʌs.	*khʌnimojuʷko.*	*khiʷšo.*	*pfɪrʌn.*	*trʌqo.*
hʌɣurs pfiʷn.	*kʌŋka.*	*kon.*	*ɬzqər.*	*ʂiki.*

5. Diseases.

164

ʌskuʷr.	1. *jak.*	*loɣomuts.*	*pfʌlʌŋi.*	*taʷlumuts.*
dʌtʌɣər.	*xurtsumoʒ.*	*mʌq.*	*pərizʌxum.*	*tiʷti* N.
dʌmkoʷtai N.	*xus.*	*mərʌq.*	*runi.*	*°-uʷlulo tʂ.hil.*
gəruʷmkuš.	2. *lʌm.*	*mirgi.*	*sozaʷk.*	*tsuponos* N.
ɣurtsikrʒa.	*lʌm çʌm.*	*nʌrilʌ.*	*šuʷšu.*	*zʌŋzʌŋ dʌtʌɣər.*
ɣoʒçikrʒ.	*loɣo.*			

(Of cattle) *girča.* (Of grain) *mʌtel.* 6. *tʌm.*

6. Food.

262

a. Varieties of Bread and Cakes, etc.:

bʌɣundo.	*gərma.*	*kuči krčaʷli.*	*pfiʈi.*	*širik* N.
diʀʌm pfiʈi.	*giyʌl.*	*xʌmʌli.*	*sʌladʌḍi.*	*širu.*
duldoŋgi.	*ɣumʌldi.*	*xrʌta.*	*ɬapiʷka.*	*šiʈər.*
2. dumoɣo	*jʌgai.i.*	*lʌrʒa.*	*šuro.*	*ʦuʈo.*
gənpfiʈi.				

b. Milk and Milk Products:

bʌq N.	*diltər.*	*mʌskʌʒ.*	*mʌska.*	*qəruʷl.*
burʊʷs.	*yiʤiŋ.*	*mʌmu.*	*pai.i.*	*rʌxpiʷn.*
čika.	*kilaɣ.*	*mʌnʦ.hil.*		

529

000 I would have crushed it, so I desisted. I'm sure I spent 10 minutes admiring, blessing and caressing that dear little dandelion.

So the next time you're in your garden or weeding your lawn and you go to raise your voice against the dandelions and perhaps take a weeding tool in your hands to play havoc with them and ruthlessly cleave them from your lawn and garden, think of Tobe pressing that lonely little dandelion plant to his heart . . . this poor, lone dandelion struggling against the harsh elements and millions of tons of hard rock on a little perch in the high Karakorums. There is Tobe speaking to that gold-headed flower and plant, as though it were a lifelong friend that he has met or encountered in an outlandish place—yes, there on the true roof of the world! Allow a drop of milk of human kindness to drip from your heart. After all, a dandelion has green leaves and a truly beautiful, soft, luxurious looking, golden flower!

* * * * *

136 I was almost tempted to leave out this part about the fauna in the Hunza area, primarily due to the fact that I didn't see much fauna. Not being a hunter, I didn't go after any animals and very few crossed my path. However, in describing the fauna of a country, I guess it is not absolutely essential that one see all of the specimens with his own eyes in order to describe them or tell about them.

000 I recalled that some years ago I took a trip through Alaska and the Yukon and, in a trek that encompassed well over 4,000 miles up and back, all I had to show for my perseverance was the sight of one moose. But that would not, as you well understand, indicate that there were no animals in the Yukon and Alaska area, because that area abounds with wildlife. So I'll have to let that yardstick stand for Hunza, too.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

I didn't see any water buffalo in Hunza itself, but they are to be found in the Gilgit area and therefore I suspect they are to be found, if not in the principality of Hunza, at least in close proximity. Well, if you find water buffalo, then there is sure to be the Mana or Lali bird. It's a medium sized bird that is very much like our cow bird. He perches right on the back of the water buffalo and works away like a woodpecker, picking out the insects that infest the water buffalo's leathery hide. Thus, he prevents serious injury and disease from spreading from the hide into the flesh of the animal. 136

This is just another one of the myriad of intricacies that follow in the paths of Mother Nature—how she seeks to balance things for the benefit of all. Here the bird finds a way and means of obtaining food and nourishment and the buffalo keeps healthy and everybody is happy!

Ibex are part and parcel of the Hunza scene. So are the ovis poli or mountain sheep which are actually quite scarce, but are found if one goes high enough into the mountains. The Hunzans call the ibex "markhors." I learned that "markhor" means "eater of snakes," for the ibex, which are actually goats, are known to the people of Hunza for this habit. This also indicates that snakes are found in Hunza. As a matter of fact, every now and then one hears or comes across a snake on the trail. When this happens on a narrow trail high up on a ledge and your horse rears on his hind legs, pawing with his fore . . . 'tis not conducive to a long and boring life! [825]

The Mir of Hunza is quite a hunter. He enjoys shooting and is a true sportsman. My friend, the P.A. at Gilgit, is also an ardent sportsman. Between them, they told me that they had bagged, at one time or another, crows, vultures, golden eagles, geese and ducks, pheasants (two kinds), chicoris (which are their partridge), 224 [643] 136

136 pigeons and doves. They also vouch for the fact that sparrows, skylarks, nightingales, canaries, magpies, falcons and hawks were part of the common scene throughout the district.

The P.A. told me that on his hunting excursions he has on a few occasions come across both brown and black bears and I know there are also leopards, because the P.A. presented me with the hide of one of them, which now graces the living room of my son's home.

Inasmuch as small animals are concerned, I don't think you'd find too many. They like to go where food is more readily available than is the case in the sparsely vegetated Hunza area.

[134] I don't think burrowing animals would be common to the district, because one can't very readily burrow through rock, and that is what 99% of the Hunza terrain consists of.

231 Incidentally, the goats that are kept by the Hunzan farmers are not by any stretch of the imagination similar to the larger ibex that are found in the hills. The Hunza goat is a diminutive fellow that is bred for its dwarfness and ability to give lots of milk for its size.

223 224 Apart from the fall duck hunt when myriads are felled, and the occasional hunt with shikari to bring down the renowned ovis poli (Marco Polo sheep) from the 18,000 foot pinnacles, Hunza cannot be called a hunter's paradise.

as his trophy room. There, neatly laid on a long table, was a beautiful ornate set of silverware, a three piece tea service. It was the most unusual and elaborate design I'd ever seen. I recognized it as the leaf of the chenar tree, which is similar to our maple. I do not profess to be a connoisseur or one who appreciates objects of art, but I did recognize this as being something especially fine and unusual. 123 [415]

He said, "This is from the Rani and I. I hope your wife will like it!"

He then presented me with a most unusual cane. It is made out of some native Hunzan wood, white in color—chenar I imagine. The handle is made very ingeniously, so that you have something to hold firmly in your hand, as well as a place to rest your thumb. Then the entire length of the cane and the handle were studded at regular intervals with what the Mir explained were pieces of ibex horns. 123 481

Ibex are found in the hills. They are a wild mountain goat, usually found above the snow line. They are a good sized, hefty animal, standing between 3 and 3½ feet high at the shoulder. They're sturdy beasts as they well must be to live among the highest and most precipitous hills in all creation. For agility there is no animal that can match them. They are crowned with long ridged horns curved backwards, usually black in color. These tough, imperturbable mountain goats reminded me of the people of Hunza and I thought there was a great deal of similarity between them. They are, as far as I know, afraid of nothing. 136

I'm not a hunter—I didn't go after them. Some of the men said they could be found readily. Others said you had to go far up into the mountains in order to find them. But by the number of horns of the ibex I saw in Gilgit, Baltit and all along the route I traversed,

136 I was of the opinion that the ibex are quite plentiful, and if anyone went to Hunza with the idea of shooting game, he could without too much difficulty satisfy his bent.

[224] Then, too, the rare ovis poli, the true Marco Polo sheep, can also be found in this area. While they are by no means easy to locate, if you took the trouble to arrange for proper trackers or shikari, I'm quite certain that within one or two days' travel you would find and shoot ovis poli. If you're going to try to tackle the Marco Polo sheep, make sure you're a good mountain climber, because they are seldom found below 16,000 feet and usually a thousand or two thousand feet above that.

I asked the Mir where the big difference came in between the ibex and the ovis poli. It seems that the ovis poli are larger with a body as large as that of a donkey and the horns have three distinct sweeps. Of course the ibex is a goat and the ovis poli is a sheep.

000 He wanted to know if I was interested in shooting them. I said, "No, thanks. There are many other pleasures I prefer."

I can understand and appreciate the shooting of game for food or clothing but for sport . . . well, I've always felt that a man can prove his prowess without slaying useful, harmless beasts. Let it be said in fairness to the sportsman and hunter that in most cases he protects, disseminates and raises more than he shoots and therefore he pays for his sport. If it were not for the true sportsman (and I am saying that qualifiedly and reservedly—the *true* sportsman) many birds and beasts that exist today would have been exterminated by wanton killers, who also sometimes parade under the name of "sportsmen."

I will go along further and say that the sportsman

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487 difficult pass on to the Shimshal Pamir, from whence a road goes to Ujadbai in the Sirikol Valley. On this Pamir dwell
563 a number of Kirghiz, who pay tribute to the Thum of Hunza,
651 and here the wild yák (*P. grunniens*) and the kyang (*E. Hemionus*) find their most western limit. The Pamir
[136] appears to lie north-west and south-east. From its north side the Kara Kuchkar Pass leads to Raskum, once a flourishing settlement, situated on one of the many branches which form the south-western source of the Yarkund River.
[162] Considerably further to the north-east are the two small communities of Pakpooh and Shakshooh, situated on different tributary streams. Pakpooh is said to contain about 4,000 and Shakshooh about 5,000 souls, and they are situated respectively at an elevation of about 10,000 and 9,000 feet.
[142] Both pay tribute to the ruler of Hunza. These curious
[197] people, of whom very little is known, are of Aryan race, and are described as being of very fair and ruddy complexion. Their language is Chagatai Turki, but, like the Ghalchah tribes of Sirikol and the countries north of the Hindoo Koosh to the westward, many of them speak Persian also. Dr. Bellew,[1] who met some men of the tribe, speaks of them as being a tall, very fair, and handsome race, of a purely Aryan physiognomy, and describes them as poorly clad, carrying matchlocks, of timid and subdued demeanour, and very cautious of giving any information regarding themselves. He mentions that they spoke Turki to other people, but conversed among themselves in a totally different language. He says that they are Mussulmans of the Shiah sect, like the Wakhis and Badakhshis,—that is, Maulais.

Nearly due north of Hunza is the small mountain state of Sirikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girtchah in Goohjal, Tashkurgan is reached in eight days. Horses can only travel by the Kilik route, which is longer than that by the Kirish Pass; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Derdee is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Lungar and Kabr-i-Bosai in Wakhan territory.

000 In Wakhan, Sirikol, and Yarkund, the name of Kunjoot

[1] Bellew's *Kashmir and Kashghar.*